THE CHRISTIAN SUN

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"LOOKING UNTO JESUS THE AUTHOR AND FINISHER OF OUR FAITH."

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The Christian Sun.

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CARDINAL PRINCIPLES.

1. The Lord Jesus is the only Head of the church.
2. The name Christian, to the exclusion of all party or sectarian names.
3. The Holy Bible, or the Scriptures of the old and New Testaments, sufficent rule of faith and practice.
4. Christian character, or vital piety he only test of fellowship or membership,
5. The right of private judgment, and the liberty of conscience, the privilege and duty of all.

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A Mammoth Empire.

British territory is enlarging at a remarkable pace. Its growth during the last seven years has been without parallel. During this period 278,700 square miles have been added in Asia. This area is equal to Spain, Portugal, Belgium, the Netherlands, Denmark, and Switzerland. But in Australasia, within the time, England has added 97,300 square miles more. or a region larger than Italy, when shorn of her islands. In Africa she has, within the seven years, added an area of 1,693,205 square miles, a region as large as the whole of Europe, outside of Russia. British territory in Europe hardly exceeds 125,000 square miles, but her colonial territories reach around the world, and pertain to all continents. The total area is hardly less than 9,000,000 square miles, an empire close to two and one-half times as large as the whole of Europe. The empire embraces a population exceeding one-third of the human race, and one-fifth of the habitable area of the earth. The world has never seen an empire so broad before in the history of time, and none so beneficently ruled. That land is blessed which can boast the care and guidance of the English nation.—*Herald Gospel Liberty.*

Criminal Statistics.

In 1890 there were 82,000 inmates of American prisons, or about one person for each 768 of the population. Of the inmates, 7,387 were incarcerated for murder, or nearly one person for each 8,000 of the people. While the population, having at least one foreign-born parent, was thirty-seven and one-half per cent of the whole, the per cent of criminality among the foreign-born, or foreign-born parentage, was forty-four; and while the per centage of illiterates for the Nation was fourteen, the per centage of criminals that could neither read nor write was thirty-three. The average age of the homicides was thirty-four, but one-half of all were unmarried. The proportion of homicides in the prisons of Rhode Island, Michigan, Missouri, and Kansas, states that have abolished the death-penalty, is not greater than in other states. Marriage and education, it will be seen, largely increase the morality of the people, while European influence is less restraining than American. In proportion to their numbers, the negroes of the land had three times as many homicides in their ranks as the white people. The extreme Western states had more homicides than the Eastern, and the extreme Southern states than the Northern.—*Herald Gospel Liberty.*

The Pneumatic System of Transmission.

It is proposed to lay a pneumatic tube between Liverpool and New York, for the transmission of mail matter There is now a system between London and Liverpool, a distance of some two hundred miles It is estimated that the cost of the submarine system would not exceed $25,000,000, and as one-half the sum is already secured the scheme is deemed practicable by men of science and means. Mr. Bernstien, a New York capitalist, who stands at the head of the enterprise, expects to see it completed within three years. Three daily mails are to be transmitted each way, which means that the transmission is to be in less than eight hours' time, which would be at a rate not less than six miles a minute. The tube will be double, with an eastern and western track, and the car bearing the mail will be propelled with vast speed. It will be a great relief to the cable system, while voluminous matter can be transmitted at comparatively small cost. It is expected that a system will be in operation between Chicago and St. Louis next year, and that before the century ends, all of our great cities we be connected with each other and the great centers of Europe. The world is being rapidly brought into close relationship, and science and religion are marching on abreast as the two evangels of humanity.—*Herald Gospel Liberty.*

Broken Laws.

A law of the Nation is that no man shall sell whiskey to an Indian. That is a good law, but what better is an Indian than a white man? Of course, if an Indian gets drunk he is likely to become a butcher and kill a white man. But whiskey makes white men butchers, too, and many a poor wretch, while in liquor, has brained his wife and child It would be a nice thing if the law of the Nation prohibited the sale of liquor to white men. With the first year there would be several thousand less butchers of white men, women, and children. There is another law of our Nation. It is that no saloon shall be kept within the Capital building. That is a good law, too, for so many of the Congressmen are habituated to drink that if the saloon be at hand they will drink and become drunken during the sessions. The law against the sale of liquor to Indians is sometimes enforced. Two months ago a sailor in Alaska sold to an Indian a bottle of whiskey for $2, for which he paid $1. A good profit? Hardly! Uncle Sam sometimes regards his own laws, and the man was sent to prison for nine months. That was all right, but how about the two saloons in the Capitol? Their existance is a violation of law, but they remain undisturbed. Is Alaske more sacred ground than that of Washington, or a drunken Indian more dangerous than a drunken white man?—*Herald Gospel Liberty.*

There are 12,000 mission school sustained by the offerings of Protestant Christians. They are teaching some 600,000 children and young people.

The China Inland Mission reports 123 additions to its force the past year, making the whole number now engaged in that work, 512, occupying 94 different points.

The Friendly Islands 50 years ago had not a native Christian; now there are more than 30,000 church members, who give from their scanty store $15,000 annually for religious objects.

The Missionary Committee reports that two new chapels have been erected in Jamaica. An expedition started early last January for the Mundi country, lying beyond Sierra Leone.

Paul and the Bigoted Jews.

BY REV. JAMES MAPLE, D. D

Make haste, and get thee quickly out of Jerusalem; for they will not receive thy testimony concerning me. Acts 22:18

Artists are indebted to the Bible for their most inspiring subjects. Its narratives furnish many dramatic scenes, but none more vivid and inspiring than the occasion brought before us in our text. On the staircase leading to the temple court stands "Paul the aged," venerable, calm, self-possessed, chained between two Roman soldiers. Around him stand the guards, stern, bristling with helmet, spear and sword ready for any deed of blood at the slightest signal. Beneath are scowling, infurated, and bloodthirsty Jews, who though priests and rulers of a temple, the symbol of a reign of peace, are howling like a pack of hungry wolves for a victim near, but not quite within the reach ot their bloody fangs. Their horrid outcries echo back from cedar roofs and marble pillows, tessalated pavements and golden roofed sanctuary, around which for centuries the smoke of peace offering had ascended to heaven. It was a scene for an artist's pencil or chisel.

The sole cause of all this wild savage uproar was the calm recital of one man's Christian experience. The speaker is one well known for his trustworthiness. None were so rigid in observing all of the law's minutest requirements; none were better qualified by earnest and continued study; none more thoroughly enlisted in his opposition to Jesus of Nazareth, as the speaker, converted and transformed, once Saul, breathing out threatning and slaughter, now Paul the apostle, ready to suffer and die for that Savior whom he had so madly persecuted This was a sublime exhibition of moral courage, and shows what Christianity will enable a man to do and dare.

We look with admiration upon Paul for facing such violence, and seeing clearly as we do that a violent death awaited him sooner or later; yet we can but turn from him, and observe the hightened contrast of these infuriated Jews, whom he had just addressed as. "Men, brethren, and fathers." The opposition of the Jews is in its essential characteristics, not peculiar to them. All opposition to Christ is characterized by the same blindness, obstinacy, and hatred. Natural disposition, circumstances, and education may cause such unbelief and opposition to vary in degree and form of expression; but this terrible onslaught upon Paul brings out with startling clearness the essential qualities of all unbelief. From this narrative we learn the following lessons:

I. There is a striking analogy between the blindness of the Jews, and those who reject Christ now.

Those Jews enjoyed great light. They had known the former life of Paul in which he persecuted the disciples of Christ, not even sparing the women. They knew, and remembered, how he consented to the death of Stephen. They had just heard the marvelous story of his conversion by means without a parallel in the history of man. They knew what a life of love and tenderness he had lived, and how he had sacrificed everything for the good of suffering and sorrowing humanity. The fruits of his heroic labors at Ephesus, Corinth, Thessalonica, and wherever he had been, showed clearly that God was with him. Many of the angry multitude had witnessed some of these facts. What blindness, we say, must have enshrouded those who had known him as a boy, witnessed his fanatical and persecuting manhood, and were now eye witnesses of his transfigured face, and heard, from his own lips, his Christian experience; yet in their madness cry, "Away with this fellow from the earth: for it is not fit that he should live." We say this was marvelous blindness, yet those who now reject Christ close their eyes against greater light. Many think and say, "could we have witnessed the works of Christ, and heard Paul preach we could have believed;" but my friends, you have greater light than those who had this privilege. This is obvious from the following considerations:

1. Christianity has demonstrated its divine origin by what it has accomplished in the world. Then it was of recent origin, and, though it had wrought great changes in the hearts and lives of thousands, yet the real struggle was still to be met in the developments of science and the advance of men in knowledge. Would it stand this test, and show its power to hold possession of the heart, inspire the life, and lift men up to a higher plain of thought, feeling, and action? The work of Christianity through eighteen centuries has settled this question. It has revolutionized the world's life. It has dispelled the most tenacious superstitions of heathenism, and enlightened nations once cannibals and made them centres of a pure civilization, educated on an ever-abounding and far-reaching benevolence. This is illustrated in the marvelous change it has wrought in England—wonderful when we look at what England was when the first missionaries of the cross landed on her shores, and what she is to-day in all the elements of true civilization and national greatness.

All life has been purified, and leavened by the regenerating and quickening power of Christianity. The feeding of the starving multitude by Christ in the wilderness was a prophecy of what he was yet to do for the bodies and souls of all people. When his finger-touch opened the eyes of the blind, unstopped the ears of the deaf, and cleansed the leper, he gave an earnest of the physical regeneration that his gospel was to work in the human race. This is an evidence of the redeeming power of Christianity that those who sought the life of Paul had not seen, and could not; but those who now reject the gospel do it with all this accumulated evidence.

Paul's persecutors had seen thousands brought in loving obedience to the cross, ready to suffer, and die for their faith and hope; but now millions upon millions from all nations, of the high and low, rich and poor, learned and unlearned, amaible and criminal have owned the Saviour, and testify to his power to save and bless. This is an additional evidence that those who now reject Christ have what the persecutors of Paul did not possess.

Through long centuries the Bible has invited, stimulated, and rewarded the closest study; but its undeveloped wealth is more conspucious now than ever before. It is an inexhaustible mine of wealth. Ages of investigation instead of exhausting it have only served to reveal its riches. The Bible was not all yet written when Paul's persecutors rejected him. Some of his richest letters were written after this Here is a source of light not then enjoyed

If the Jews were blind in rejecting the Savior how much more are those who now, with all the accumulated evidence of centuries, refuse to acknowledge him as Lord and Master?

2. The work of transformation now going on in individuals and society cannot be accounted for on any other theory than that of a living, present, life-giving Savior working through the truth and the Holy Spirit. 1 Cor. 15:45. Heathenism hoary with age and sustained by all selfish interests is crumbling away, slavery entrenched in all the strong holds of pride, covetousness, and love of power is rapidly disappearing from the face of the earth, thousands are bowing in loving obedience to the gospel of Christ every year, and the wealth of the world is being more and more with each revolving year turned into the channels of benevolence where it is used to educate the ignorant, lift up the fallen, and convert men to God. Banish a living divine Christ from the thoughts and hearts of men and this marvelous transformation is inexplicable.

Then again the truths enunciated by Christ when the Jews looked upon him as the son of a Nazarene carpenter, are still rising suns, full of increasing light and fruitfulness. The world, with all its wonderful advancement in arts and science, has not ourgrown them, Christ is in the sublime truths of the gospel still anticipated, and calls the most enlightened on to the higher plains of thought, feeling, and life that he is ever opening to man.

The Jews who rejected Christ were unwilling to see the light, and thus it is with those who will not accept him as their Savior now. The Jews knew that Paul was right, they were wrong; that the crucifixion of Jesus and stoning of Stephen were criminal and damning. Their conduct grew out of their selfishness. They knew that if the costly rites and ceremonies of their religion were to be abolished, and not one stone of their temple left upon another, then their chief seats in the synagogue, their individual pre-eminence, and their affluence would also be swept away. Their opposition to the gospel grew out of this feeling, and they did not hesitate to commit acts of violence and practice fraud.

The theory that the mind must turn like balances to the preponderance of truth and argument is a mistake. On this ground men claim that they cannot help their views and condition of mind, but the will tutors both conscience and judgment, as a ship's compass may be turned from its true gravitation.

The man who rejects Christ is conscious of the following things: 1. That his life is wholly wrong. He knows that faith and obedience is just as obligatory upon him as it is upon the disciple of Christ; that he owes full service to God as his creator and redeemer. He is conscious that the remembered mercies he has received deserve loving appreciation, and lays him under the strongest of all obligations. This he is compelled to admit at the bar of his own conscience.

2. That his opposition to God is voluntary. Every sinner is conscious that he can obey him if he will. He knows that he can do different from what he does. It is a matter of consciousness, and this is the reason why his conscience condemns him for disobeying God. Men some times try to persuade themselves by metaphysical arguments that they cannot do different from what they do, but they cannot free themselves from the consciousness that they have the ability to act differently.

3. That past sins are linked to certain deserved penalties. He is conscious that he deserved the dis-

pleasure of God. He knows it is just, and trembles in view of it.

4. That his own unrest springs from a disturbed conscience. His conscience is a faithful but dispised friend. It gives him timely warning, but he turns a deaf ear to its faithful voice. This is not a matter of speculation but of knowledge.

5. That he wilfully spurns the light. He don't want to see it, and voluntarly closes his eyes against it; for he loves sin and is determined to walk in its ways.

This blind tenacity of will in an evil cause, and this rejecting the light seems strange and incapable of explanation; but its solution in the case of the Jews is found in personal hatred. They hated Paul murderously, and this drowned all sense of decency, and respect for intellectual greatness, and heroic courage. There are those who are governed by the same intense hatred now, and men speak of the loving Savior with bitterness. In others the explanation of their rejection of Christ is found in pride of intellect, love of power, and sinful desires.

Here comes up a fearful thought. May not this stubborness become so obdurate that character shall be fixed beyond repair? We know that physical faculties may be paralized by permanent disuse, and may not spiritual? May they not become so permanently fixed by continued pension and distortion as to carry man on forever in rebellion to God? The rudder of a ship may be lashed so as to steer it straight on the breakers, and may not the will loose its flexibility, and become so lashed, as it were, as to run the soul right into the gulf of perdition? This is a fearful thought, and it should arrest and turn every man from the path of sin at once

Wicked Railroad Employes.

I have been deeply impressed lately with the sincere desire of the railroads, when they were having "strike" difficulties, that law and order should prevail. The godly desire of those corporations for peace and quiet is deeply touching. An unbiased spectator can only be moved, at their true and earnest statements that there can be no prosperity in our country, unless we "obey the law" and respect "the rights of property." Undoubtedly, some of the railroad magnates are church deacons, elders, and Sunday-school superintendents. There is almost a "holy tone" in their frantic appeals for "obedience to law" and respect for righteousness. They are deeply interested also in the cause of temperance; as is proved by their announcements to their employes with reference to frequenting saloons. They desire only temperate employes.

They have enormous difficulties, however, in having their pious wishes obeyed. Only lately I was a witness of an event which illustrates this:

Being about to take a train at the Broad Street station of the Pennsylvania Railroad, in Philadelphia, I stepped into the eating room for a lunch. A young man, apparently from the country, took a seat at my side and asked for a glass of milk. The waiter said:

"We can give you ale, beer, porter;" and perhaps mentioned drinks that I cannot recall.

The young man replied, "Milk," in a firm tone of voice.

I was surprised at the action and words of the waiter and wondered if he sold the drinks secretly, feeling that, if he did, the managers ought to be informed of the tempting influences he was exerting There was some ground for believing that the managers did nor know of his conduct, for I saw no bottles or indications of a saloon . . . until I rose from the counter at which I had been sitting, followed it around a graceful curve in which it was built in the shape of the letter "U" and on the other side, hidden from the view of the first by a partial partition, were the various appearances of a saloon, with beautiful signs proffering intoxicating drinks for sale. Of course, the Pennsylvania Railroad has no charter to carry on saloons; and the managers are too high-toned to be bar-keepers, and would scorn to secure a license to sell liquors; hence. this saloon must be carried on merely by the employes. What men the employes must be to bring the managers into such disgrace! For the managers would scorn to "hold the bottle to the lips" of young countrymen; for they desire even their employes to be temperate.

I have also seen how the employes take advantage of their opportunities to disgrace their employers on the dining cars. On the back of the "bill of fare" or the "menu," there is plainly printed a wine list, thus tempting the passengers to buy liquor in connection with their meals. If the managers knew of this conduct of their employes they would most assuredly forbid it, unless deterred by fear of a strike. Because it is evident that the managers do not have their dining cars licensed; for they could not do it easily, nor consistently with honesty; for all licenses forbid the venders to sell to habitual drunkards, which makes necessary a full acquaintance with all who are likely to apply for liquor. But the buyers on the dining cars are travelers from the whole world; the waiters can not know them, and many habitual drunkards must be among them. The managers would not take such a risk as that of selling to travelers who were habitual drunkards; hence, it must be the fault of the employes. The reasening is plain; they are the men who strike and do other reprehensible things, not being influenced by the pious conduct of their employers.

I am still further confirmed in this view of the improper conduct of the railroad employes by observing the practice as to Sunday trains. Many railroad corporations run trains regularly on Sunday. Some of them run excursion trains. Nothing could be more clearly against the letter of the law nor tend more certainly to debauch the public mind as to regard for "law and order." I have in mind now a railroad corporation that run a number of trains regularly on Sunday. I am confident that this practice in this case can not be with consent of the managers, for one of the magnates of the corporation is a Sunday-school superintendent and teacher of the Bible class. He is careful to avoid traveling on Sunday; he will often take a Saturday evening train to reach his Bible class and return to business on Monday morning, rather than ride on Sunday. This proves conclusively that the Sunday trains are not run with his consent. He surely would not allow the millions that he has invested in the railroad to be utilized to make money for him on Sunday. Indeed, I think he is an elder in a Presbyterian church that is very prominent. I myself have heard him teach the Bible class. Hence, it must be wickid employes that run the Sunday trains. But I am puzzled to know how the men can run so many trains without their employers finding out about their conduct. It is a clear violation of law, just as certainly as it is for the striking switchmen to burn freight cars. And these Sunday trains debauch the public conscience about keeping holy the day of rest, and about keeping the "law." Will not some one tell the managers about it?

It is possible that the railroad magnates do know about these Sunday trains. If so, we can only explain their silence on the subject (consistently with their professions of respect for "the law") by supposing that they are intimidated by the men; that is, they must be afraid of the men. But surely, in that case, they have a right to print on the time-tables of their respective roads an explanation to the effect that they themselves. the managers, do not wish to run the trains on Sunday; . . . that they love "the law" too much; . . . that Sunday trains tend to disturb the Sabbath quiet of the villages through which the trains go roaring; . . . that Sunday trains interrupt the worship in many a church; . . . that Sunday trains cause many employes to cease the habit of church-going and to lose respect for authority and higher powers; . . . that the trains are only run by the wicked employes, . . . that the trains are the cruel effect of a determined conspiracy by the firemen, engineers, conductors, porters, brakemen, baggagemen, switchmen, ticket agents, and telegraph operators; but that they, the managers, go to church, sit quietly in the pews, or teach Bible classes and superintend Sunday-schools. Such an explanation on the time-tables would put the managers right with the public, and surely the employes would permit that much to the managers. Will not some one ask the employes to allow this privilege?

I see no possible manner in which the managers can get themselves out of the control of the wicked employes until they hire righteous men like themselves. Then they will have employes who will obey orders, who will regard the rights "of property," and will respect "the law." They will not be troubled, in case of strike, by lawlessness and disorder. But as long as they retain men in their employ who steadily sell liquors and violate the Sabbath day they will have trouble. It seems to me that the matter is very plain.

J. J. Summerbell, Sec'y A. C. C.

Notes From Harvard.

We feel considerably better now. We have begun to get our North Carolina papers—daily and weekly and they are certainly welcome visitors. Meanwhile we have been bumming around to see where we have gotten to any way. By a little investigation it is found that the city of Cambridge in which Harvard is situated—is not such a small place as one might suppose nor is it altogether void of interest even to the sight-seer. It would be difficult for one to say, just in passing through, where Cambridge begins and where it ends. Of course it has its distinct limits and the census gives the city some 80,000 inhabitants, but you see the city proper is immediately surrounded by other cities, towns and villages and you can go out here and take the street car and ride eight or ten miles on a stretch, if you desire, "all for a nickle." Despite the fact however that there is so much city here, there is plenty of room. The streets are wide, handsomely laid off, beautifully shaded (in spring and summer I mean), with spacious sidewalks almost all of which are paved with solid stone, or brick. Neither are the houses crowded together—save in business centres—but mostly surrounded by groves, lawns or flower gardens The buildings are, to a great degree, of the old English type

with the idea of antiqueness, convenience and comfort held to rather than that of modern architecture, amount to beauty. A visitor here would possibly be impressed with no fact more forcibly than that of city pride and public spiritedness unless it be that of the spirit of education and intellectuality all of which are displayed—and that too in no mean manner—on every hand. The public buildings—halls, offices, fire departments, both houses, libraries and school buildings—all attest the liberality of the citizens, the pride of the place and the wealth and intellectuality of the community. I am informed that City Hall, a magnificent stone building of possibly two or three hundred thousand dollars cost and a public library of nearly equal cost and containing over 33,000 volums were given to the city y one man. And by the way I see that the daily average of books taken from this library is 362 volums and the annual circulation 110,446 volums. This library is free to all who will avail themselves of the opportunities it affords. What a spirit of philanthropy this man must have had! How powerful is his life's work—visiting 362 homes daily and carrying hours and hours of pleasant repast and intellectual development to these hundreds of homes. But leaving out many public buildings of note and interest - lasting moments to public spirited philanthropy, I come with a word to the public schools—and of these any city migh be proud. So far as I can learn there are 43 public schools in Cambridge proper—belonging to and run by the city. These had enrolled last year 11,201 pupils and the cost of instruction in them for the year was $200,848,45. To this must be added the cost ot books, stationery etc.,—all of which are furnished to the pupils free of charge. Nor are these school buildings of the "old field" school-type, by no means. I see that the cost of one alone was $202,000,00 another $192,000,00 and so on. These cover immense areas the former over 17,000 square feet and the latter over 15,000—others similar. Many other details of like import might be given showing the public spiritedness and liberality, and city pride of the people here, but let this short list of statistics and facts suffice for the present about Cambridge, with the addition however that there are no bar rooms here, have seen not a a single case of drunkenness nor even of disorderly conduct, policemen are very scarce and little in demand, and the number and build of the churches will probably equal that of the school houses. And this is Cambridge. Nor would you have to search very long after you got into the most beautiful and pictureques part of the city before you found a part or parts of Harvard—Harvard with her 75 or 80 magnificent brick and stone structures, Harvard whose estimated property value is between eleven and twelve million dollars—with her 300 instructors of 3,000 students, the alma mater of over 18,000 graduates, —Harvard, the father of hundreds of institutions, the honor of a great commonwealth and the pride of her people.

If the above statistics are not correct I can't help it—I did the best I could. If they are not interesting to the SUN's reader, I am mighty sorry, for I spent ever so much time in trying to get them together for two reasons.

First, as a matter of recreation and because at the time I was getting them up I either didn't have anything else to do or didn't feel like doing it (more probably the latter). And secondly as a matter of information to my "partner" (Prof. M.) and myself because we both wanted to know where we had gotten to and how to get out—in case we should ever be fortunate enough to start out in animo.

This leaves the Prof. and I enjoying good health, having recovered from our recent fright at (Prof. M.) coming near being run over by an electric street car and I almost agree with the man on the side walk who said he didn't see how a man could live here all his life without being run over and killed occasionally.

We were indeed glad to get the SUN yesterday and find in there some Elon Notes which tells of how nicely and successfully everything at Elon is moving along. Especially glad were we to see that there is still an increase of interest in the reading rooms and literary societies. There are no two factors in college life more important than these when used. They are in fact the intellectual gymnasia of student life and he who fails to use them fails of a great part of his college training.

J. O. ATHINSON.

A Stolen Bible.

Some years ago there lived, in a peaceful mountain home, an Arabian vine dresser. His life was quiet and uneventful. But suddenly war broke out, and he was drafted into the Turkish army, and forced away from his budding vines and quiet home. The change in his life was bad for him, before long he had become as rough and reckless as any of his comrades, the Mussulman soldiers.

While the company with which he served was out on one of their foraging expeditions, they attacked a small Christian village. The terrified villagers fled, and the soldiers ransacked their houses, seizing all the booty they could carry off. The Arabian soldier was very fond of reading, and he took away several books, choosing them hap-hazard, regardless of their contents.

One of the books thus carried off proved to be a Bible. He scarcely glanced at its contents till the war was over: but as soon as he was allowed to return home, and he was away from the excitement of camp life, he began to read the stolen Bible Then he determined to read it carefully. As he read, his attention and interest grew, and soon he said to himself, "This book is far better than the Koran," and he was filled with wonder at its contents.

Then he began to wonder at himself; for in the story of his word God revealed himself to the young soldier, and in its light the poor man saw the sinfulness of his own heart and life. He had no human teacher, but earnestly he studied and searched God's word. It taught him to pray, and to pray. It taught him his sinfulness, and pointed him to the Saviour. He came to the Redeemer of whom he read, and was soon rejoicing in him as his own Saviour and Friend.

His family and friends were most indignant when they found that he had "turned Christian," and persecuted and insulted him as much as they could. They mobbed him in the streets. They destroyed his carefully kept fruit trees. But nothing could shake his faith and his love to his God.

An English minister heard of his distress, and gave him imployment. More and more precious did the Bible become to the persecuted Arabian vine dresser. Prayerfully he studied it, and rapidly did he "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." Three years afterward he was happily settled as a Christian teacher and preacher, in a Syrian village on Mount Lebanon; and among the converts there under his charge were some who had been his bitterest enemies and persecutors, when first he began to serve the Lord.

This is just one proof that "the word of God is quick, and powerful, ...piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart."—*Selected.*

Good Associations.

Let no young man or woman go into a social circle where the influences are vicious, or hostile to the Christian religion. You will begin by reproving their faults and end by copying them. Sin is contagious. You go among those who are profane, and you will be profane. You go among those who use impure language, and you will use impure language. Go among those who are given to strong drink and you will inevitably become an inebriate. There is no exception to the rule. A man is no better than the company he continually keeps. It is always best to keep ourselves under Christian influences. It is not possible, if you mingle in associations that are positively Christian, not to be made better men or women. The Christian people with whom you associate may not be always talking their religion, but there is something in the moral atmosphere that will be life to your soul. You choose out for your most intimate associates eight or ten Christian people. You mingle in that association; you take their council; you are guided by their example, and you live a useful life and die a happy death, go to a blessed eternity. There is no possibility of mistaking; there is not an exception in all the universe or ages —not one.—*Dr. Talmage, in Christian Herald.*

The Value of Pastoral Work.

We have noticed that the ministers who give themselves to distinctively pastoral work are not apt to follow vagaries of doctrine, or to be enraptured with the latest results of criticism latest, until the next results appear. There is something in the engagements of a man's soul in the attempt to make the gospel a controlling force in the lives of tempted, sinning men and women, that keeps his brain clear and his heart in touch with Christ. If we had our way every professor should make it plain that he was actively engaged in some kind of personal Christian service. Theological professors do not study too much; but they do not, for the most part, come into a hand-to-hand grapple with the questions of life half enough. Supplying pulpits on Sundays does not give them the work they need. A Sunday-school class at the Bethel, or conducting a service every Sunday in some neglected country district, would serve them better.—*Watchman.*

We walk out into the mystery fearless because we trust in Thee. We face the great emergency with our hearts full of vital questions that cannot here be answered. We leave them all with Thee, knowing that Thou wilt cherish our wistful aspirations toward him who loved and has redeemed us. We would know many things that Thou has not revealed, but we can only love and trust and wait.—Madame Willard's Last Family Prayer.

The Faithful Engineer.

BY WILL S. HAYS.

Life is like a crooked railroad,
And the engineer is brave,
Who can make a trip successful,
From the cradle to the grave.
There are stations all along it.
Where, at almost any breath,
You'll be "flagged" to stop your engine
By the passenger of death,
You may run the grades of trouble,
Many days and years with ease,
But time may have you "side-tracked,"
By the switchman of disease,
You may cross the bridge of manhood,
Run the tunnel long of strife.
Having God for your conductor,
On the "lightning train" of life,
Always mindful of instructions,
Watchful duty never lack,
Keep your hand upon the throttle,
And your eyes upon the track.

Name your engine "True Religion,"
When you're running day or night,
Use the coal of "Faith" for fuel,
And she'll always guide you right,
You need never fear of "sticking"
On the up-grades 'long the road,
If you've got "Hope" for a fireman
You can always pull the load.
You will often find obstruction,
By the cunning devil lain
On a fill, a curve, or some place
Where he'll try to "ditch your train."
But you needn't fear disaster—
"Jerk her open"—"Let her go!"
For the King who ruleth all things
All his plans will overthrow,
Put your trust in God—the Savior—
Keep a-going—don't look back—
Keep you hand upon the throttle
And your eyes upon the track.

When you've made the trip successful,
And you're at your journey's end,
You will find the angels waiting
To receive you as a friend.
You'll approach the Superintendent.
Who is waiting for you now,
With a blessed smile of welcome,
And a crown to deck your brow.
Never falter in your duty.
Put your faith and hope in Him,
And you'll always find your engine
In the best of running trim,
Ring your bell and blow your whistle,
Never let your courage slack.
Keep your hand upon the throttle
And your eyes upon the track.

Notes for the Sun.

We are having a very late summer, the hottest weather did not set in until August 6th or 7th and with little exception continues till to-day; nearly every day during the hottest part over 90 in the shade. From what I hear the rice crop is generally good, which makes us glad when we think of the poor people.

Most of the Foreigners have emigrated for the hot weather either to the sea side or to the hills. I wish the dear Lord's servants could leave some of their American customs in America and not think because hot weather will come that it is their duty to run away from it. This may be good in some cases, but all are not sick; so if more of the healthy would stay at home and labor more among the people, then greater would be their influence with the Japs, so I think. Of course, it is a great help to many, for they can study better and hold up for their arduous labors longer; yet I fear the Japs do not look at it that way. But poor things, with jaded minds, beset with difficulties continually, it is a great relief to have a little rest. All are not born missionaries nor are all made of cast iron. Japan tries the best.

We lost on the 31st of August or 1st September one of the devoted Methodist ladies, she came from Mrs Rhodes' State and in the same boat with them, name Miss Pardour, about 42 or 43 years of age. Died of a fit following the gastric fever. She was greatly beloved and though her time was so short with us, she did a good work, many of the girls wept during the funeral services; which is not very common. No doubt she is with Jesus.

Our own work is going on, much patience and perseverance is needed, nevertheless it is not in vain in the Lord. We need your prayers continually, and feel more desperate efforts must be put forth by all; don't be afraid to become a worker with God in his great work. The church must do more for the heathen, while I for one rejoice at the glorious success thus far obtained by our beloved people is doing as much as they have in Foreign Mission; still I feel we have only begun to do. Great is the work let all do their utmost, and God will use it. Who can tell the value of one soul?

Yours in Christ,

D. F. JONES.

Special Revivals in the South.

The revival services in the Christian church at Norfolk, Va., closed on last Sabbath night, October 9, with a packed house, two penitents and ten consecrated souls at the altar. Rev. C. L. Jackson came South on an engagement to assist in revival meetings in four Christian churches i.e., Berea, Suffolk, Providence, and Norfolk, and at each point the meetings were very successful. As others have written up the meetings elsewhere I will report the work in the city of Norfolk. It is worthy of remark and thanksgiving that the church in Norfolk was in good spiritual condition, having received eight into membership within the six weeks preceding the revival effort, and was in a good state of preparation for the expected meeting A chorus of eighty voices occompanied with piano, organ, and cornet, and all under the leadership of an efficient chorister were trained for the services.

The hymns to be used were printed on card board and placed in the hand of each attendant so that all could join the songs, and as a result the singing was not only an attraction but one of the marked features of the meeting. At the very first meeting in the series there were six at the altar either in reconsecration or as penitents, and the responses were more or less numerous every night and at some of the day meetings. Throughout the entire series the services of brother Jackson were magnetic, eloquent, and successful, while his powers of endurance and consecration seemed to increase day by day.

The audience room which by special arrangement would seat seven hundred was filled from night to night, and on the last night of the meeting many were unable to gain admission even to the building. The results of the meeting may be stated as follows: Reconsecrations and conversions: going to the M. E. church, twenty-six; to the Baptist church, fifteen; to the Presbyterian church, one; to the Episcopal church. one; undecided, eleven; unknown, five; to the Christian church by church letter, ten; by conversion, twenty-five. Total in all other direction, fifty-nine; total to the Christian church, thirty-five.

That such a large percentage of the results of the meeting should go to other churches is due to the fact of the recent introduction of our cause in the city of Norfolk, and the additional fact that at least two thirds of the audience from night to night was made up of the members of other churches and their friends.

The last day of the meeting was one of special interest. Numerous applications were made for a continuation of the services but as this was not practical the announcement was made that the closing meetings would occur on Sunday, October 9. After the sermon in the morning nineteen made a public profession of faith in Christ and united with the church. At the afternoon meeting one professed and united. After the sermon at night the first invitation was given to all who desired to seek the Lord as penitents, or reconsecrate as professors when twelve weeping applicants bowed with the congregation in prayer. The next invitation was to those who desired to unite with the church when fifteen gladly responded and were received.

The closing moments were solemn and impressive and by a unanimous show of hands the congregation affirmed their appreciation of the services of brother Jackson and assured him that in all his evangelistic labors their prayers would follow him for his blessing and success.

C J. JONES.

Lord of all power and might, who art the author and giver of all good things, graft in our hearts the love of thy name, increase in us true religion, nourish us with all goodness, and of thy great mercy keep us in the same, through Jesus Christ our Lord. Amen.—Collect, from the Prayer Book.

Lesson V.—The Gospel Preached at Antioch.

ACTS 11:19-30.

GOLDEN TEXT.—A great number believed and turned unto the Lord. Acts 11:21.

TOPICAL ANALYSIS.

1. The gospel preached to the Greeks. (vs. 17-21.)
2. Barnabas sent out. (vs. 22-24.)
3. Saul brought to Antioch. (vs. 25-26.)
4. The famine prophesied and help given. (vs. 27-20.)

INTRODUCTION.

It is now between A. D 40 and 45. Those that had been preaching the gospel at Jerusalem had dispersed and gone out among the Gentile nation. They had reached Antioch a city in Syria, situated where the chain of Lebanon running northwards and the chain of Taurus running eastwards are brought into abrupt meeting. No city after Jerusalem is so intimately connected with the history of the apostolic church. The chief interest of Antioch, however is connected with the progress of Christianity among the heathen. Here the first Gentile church was founded; here the disciples of Jesus Christ were first called Christians. It was from Antioch that Paul started on his three missionary journeys. Antioch grew to be a most beautiful city. Some of the most magnificent buildings were here and with such splendor and beauty connected with its historical interest we are led to study the effects and growth of the cause of Christ with great pleasure.

LESSON PROPER.

I. *The gospel preached to the Greeks.*

19. Now they which were scattered abroad upon the persecution that arose about Stephen traveled as far as Phenice and Cyprus and Antioch, preaching the word to none but unto the Jews only.

It seemed that the teachers had gone out from Jerusalem to teach other people the gospel by divine providence. The very efforts that men had used to distroy the gospel, God used to spread it abroad. Those that had fled from persecution were ready to preach the word in other places. They left Jerusalem before the conversion of Cornelius, hence they preached to Jews only.

20. And some of them were men of Cyprus and Cyrene which when they were come to Antioch, spoke unto the Grecians, preaching the Lord Jesus.

Some of them were natives of Cyprus and Cyrene and were no doubt more willing to commingle with both Jews and Gentiles than those from Jerusalem or perhaps the Grecians were Greek-speaking Jews. They were preaching the gospel of our Savior. Making known the good news of salvation to the Grecians.

21. And the hand of the Lord was with them: and a great number believed and turned unto the Lord.

The Holy Spirit accompaned their preaching. Hand here is a symbol

of power. No great work can be accomplished without the hand of God is in it. Here we see the first great addition to the church from the Gentile nation. They "believed" and turned unto the Lord. In belief the principle of Christianity was planted and in turning they bore fruit unto Christ. Both are essential to salvation.

II. *Barnabas sent out.*

22. Then tidings of these things came unto the ears of the church which was at Jerusalem: and they sent forth Barnabas, that he should go as far as Antioch.

Glad news came from Antioch to Jerusalem of the powerful work of the spirit in the conversion of both Jews and Gentiles. It was natural for them to send such news to Jerusalem as it was regarded as the mother church. They sent Barnabas perhaps because he was already acquainted with the leaders at Antioch and also the people, for he was a native of Cyprus. He was a Grecian Jew and acquainted with the Greek language. He may have been instructed to preach at other places on the way but Antioch was the limit of his journey.

23. Who, when he came, and had seen the grace of God was glad and exhorted them all, that with purpose of heart they would cleave unto the Lord.

It was natural for him to rejoice when he saw how God had blessed the people. Christians always rejoice when they see sinners converted and rejoicing in the Savior's love. He gave the young converts advice and urged them by words of tender affection. He was like all Christians should be, ready to encourage and advise the young in Christ. He not only encouraged but exhorted to cling to Christ with an unwavering, unflinching determined purpose. This was an exhortation to fit them for the trials that might come to them in the Christian life.

24. For he was a good man and full of the Holy Ghost and of faith and much people was added unto the Lord.

He was a good man, and his goodness manifested itself in good works. He was full of the Holy Ghost and that caused him to show forth his goodness more plainly. Happy is the man who lives day by day under the influence of the Holy Spirit. No other life comes so near the life of Christ. When we have this spirit we have the qualities of Christ made known to the world. His goodness led many to accept Christ. Every Christian can exert such an influence with his life that many will be led to Christ.

III. *Saul brought to Antioch.*

25. Then departed Barnabas to Tarsus for to seek Saul.

Barnabas found the work there too great for him and went for Saul to aid in the work. Saul was at the home of his childhood and early training, having been sent there for safty. He was not seeking him because he was hiding from fear but because it was necessary perhaps to go in person as communication was poor. Though Paul may have been only a short distance away, yet Barnabas may not have known at what place he preached.

26. And when he had found him he brought him unto Antioch, and it came to pass that a whole year they assembled themselves with the church and taught much people and the disciples were called Christians first in Antioch.

Perhaps Barnabas was several days searching before he found Saul, but when he did find him, they came together to Antioch. They worked together in the cause for a year. Many would not have called in other help under such circumstances but the highest object of Barnabas was the good of the church and not his own influence.

We see that cities in ancient times were the centers of Gospel influence. The same is true and growing more and more true in our own day. The centers of sin, of fashion, of influence, of wealth, of commerce of political life, and of education, should also be the center of Christian influence yet some would neglect the most important places for those of minor importance. Some think the name Christians was given to the disciples at Antioch by enemies but this supposition has nothing to sustain it except the circumstances that the people of Antioch were notorious for their wit and satirical language. We think it was given as a distinctive name that separated God's people from the world.

IV. *The famine prophesied, and help given.*

27. And in those days came prophets from Jerusalem unto Antioch

"Those days" refer to the time that Saul and Barnabas were teaching and preaching.

The prophets were sent to teach and preach and prophesy concerning the future.

28. And there stood up one of them named Agabus, and signified by the Spirit that there should be a great dearth throughout all the world which came to pass in the days of Claudius Cesar.

This man began to speak before the people predicting what was to come to them in the future. This prediction was given by the influence of the Spirit. The prophesy came true in the time of Claudius Cesar. The whole world refers to the entire country known to them or the Jewish world, Palestine. Josephus mentions the famine as destroying many inhabitants.

29. Then the disciples every man according to his ability determined to send relief unto the brethren which dwelt in Judea.

The disciples voluntarily offered relief to the brethren. No other manner of giving would be acceptable. When men give according to their ability and give willingly they have done their duty and not before. Yet how many give as if it were not a duty.

Perhaps they did not give of their means until the time of the famine.

30. Which also they did, and sent it to the elders by the hands of Barnabas and Saul.

They fulfilled their determination quite unlike many who make good determinations and never fulfil them. Good determinations are a curse to those who make them and do not fulfil them, but a blessing to all who carry out what they determine for good.

The elders were those who looked after the welfare of the church as our deacons.

REFLECTIONS.

Persecution extends the Gospel.

The strong churches should help the weak.

The strong Christians should encourage the weak.

Wise workers will work with wisdom; when weakness is felt better aid will be obtained for the glory of God and not for man.

Be a Christian or never wear the name.

W. C. W.

Be Yourself.

I fear also there is a mistake in some quarters as to what constitutes ministerial fidelity—as to the character of preaching needed. Let me say that abuse is not preaching that abuse is not preaching. Never silence your gun in the face of any evil, but remember it is better to save than to kill. He is not the most skillful surgeon who uses most his knife, but who knows best how to use it. Avoid harshness of speech. Be chaste and clean of speech in the sacred desk. Do not strive after wit in the pulpit. It is a most dangerous gift. Be yourself and be careful not to try to be another. When called to the ministry, God does not change your primary faculties or temperamental peculiarities. Paul remained Paul, and did not become John. James was not changed from his own individuality, and endowed with the characteristics of Peter. Sink not your personality, brethren, in trying to imitate somebody else. For be assured you will far more likely imitate their weaknesses and their faults than their excellencies. God called you because he desired to use *you* and *your powers* and personality for His work.—*Bishop Galloway to a conference Class.*

It is disowning my belief, wronging my soul, and giving the lie to God, to think but for a moment that His mercy in Christ is not above all my sins.—*Rev. T. Adams.*

FROM PASTORS AND FIELD.

Conference Notice.

This is to notify the members of Deep River C. C. and whom it may concern, that the above conference will meet with the church at Union Grove, Randolph, Co., N. C, instead of Mt. Union, as stated in the Annual. Time for meeting, Nov. 10, 1892, at 12 m.

All delegates and visiting brethren coming by rail, will come to Ramseur, N. C., reaching there near eleven at night, where they will be met and cared for, if I am informed of this coming, and the time, before the first Sunday in Nov. otherwise, they may not.

J. W. Patton.
Cape, N. C.

§ §

Notice.

For good reasons set forth, we, the Executive Committee of the Deep River Christian Conference, change the place of holding said conference, from Mt. Union, Moore county, to Union Grove, Randolph county, N. C., to commence on Thursday 10th day of November, 12 m., 1892.

Those coming by rail will get off at Asheboro: The brethren will have, we suppose, conveyance there for those who may come. The train arrives at Asheboro, about 3 p. m. each day.

H A. Albright
W. W. Lawrence.
Ex. Committee.

Oct. 11th, 1892.

§ §

Dear Brother Clements:—My meeting closed at Big Oak last Sabbath. There was quite a refreshing from the presence of the good Master. Many precious souls were wonderfully blessed. There were six conversions, among the number, was a man seventy-three years old. Eighteen joined the church. Seventeen were baptized; thirteen, by immersion, and four, by sprinkling.

The church was much revived. The congregations were large and attentive. I was aided by Revs. W. W. Lawrence, J. R. Comer of our church, and Rev. Rufus King of the Friends. These brethren all labored earnestly and faithfully.

Our cause at Rudleman is encouraging. The Sabbath school is successful.

H. A. Albright.

§ §

From Pattersons Grove.

Dear Sun: As I have never seen anything in the Sun from Pattersons Grove. I will write a few lines. A

church was organized here about five years ago with but few members, some have been added since but not prospering like it should until recently.

A protracted meeting was held at this place commencing the third Sunday in last month, which resulted in 41 conversions with 29 accessions to the church. It was certainly a good meeting, the best that was ever held at this place. There were 8 baptized last Sunday (Oct. 2). The church seems to be greatly revived. Rev. W. B. Richardson, pastor, and Revs J. A. Webster and A J. Cooper were the ministers present.

We had a very good Sabbath school at this place through the spring and Summer 113 scholars enrolled with an average attendance of 67 But I am sorry to say our school has closed out for this season. We have two weekly prayer meetings organized to embrace Sunday and Thursday nights, which we hope will be a benefit to the church.

JANE W.

Franklinville, N. C., Oct. 5, 1892.

§ §

Bethel.

DEAR BRO. CLEMENTS:—The school at Bethel had a Sunday school picnic Saturday before the fourth Sunday in Sep The audiance was larger than we expected. Pupils and superintendent were in attendance. There was a service in the church in the morning At about one o'clock every body enjoyed a good dinner. After dinner the ladies sold refreshments for the benefit of the church The sales amounted to more than $12. This amount was increased, by gifts of members and friends to more than $22

The first Sabbath and Saturday before in this month was our regular appointment. When I reached the church on Saturday, I found the roof painted, the doors and blinds primed. The members expect to finish painting the church before the next appointment. The members are interested, and we expeet every thing in good order by conference.

Fraternally,

THOMAS W. STROWD.

Union Ridge, N. C., Oct. 8th, 1892.

§ §

Holland Items.

Typhoid fever is prevailing to some extent in this section. Dr. Holland of this place has several new cases, among them, some are critically ill. Mr. Jacob Dauthtrey's second son of Daughtry's station, A. D. R R, has been extremely ill for a week or two.

Rev. Roger Charnock of Berkley delivered his lecture at Holland Christian church last Friday night, on "Little Abe Bishop of Berry Boon." Bro. Charnock is the pastor of Berkley Christian church, and is a learned and eloquent speaker, and although the lecture was delivered under unfavorable circumstances, it was interesting and entertaining to the intelligent, appreciative listener.

Persons who were fortunate enough to attend the Suffolk Fair, speak of it as a success. That the exhibition of animals, farming implements and products as well as all the other departments, were of first class; that including the balloon ascension, there was much to amuse and interest the visitor.

The prayer meeting at the Christian church here every Sunday night, continues with unabated interest. We have added to it a new feature, which many seem to enjoy. The repeating of scripture verses, or what is termed a praise meeting. We have many to rise up all over the house, one after another, gentlemen and ladies, and even children, to repeat beautiful scripture texts. Then follows exhortation, prayer and song service—all of which we find encouring and helpful to the sincere worshiper.

Farmers are in the midst of peanut harvesting—or plowing them up and stacking them, preparatory to picking them off, when cured. The unusually large frosts, for so early in the season, has put them in a hurry. The crop, however, is not an average; as there are many blasted, or pop peas, and many saps, or peas not yet matured. The drought causing the pops and the late rains the saps.

I was at Suffolk yesterday, and there was quite a crowd of people of all classes and color. I could not imagine what could draw the people in such unusual numbers, till I recollected that there was a circus and show in town.

I had the pleasure of meeting Bro. Staley while in Suffolk, and spent a short time most agreeably with him, in his office.

R. H. HOLLAND.

§ §

New England Matters.

All the New England Conferences have held their annual session.

They were reported, as very harmonious and enjoyable meetings. New England, is in want of fifteen or twenty more pastors in the Christian denomination.

An effort is being made, by some of the conferences, to have some extra work done the coming winter, by evangelists.

Many of our people are buried up in politics. In one month from now, the question, who will be our next president? will be settled, probably. The candidates are all very good men personally; but only one can get the prize.

Prohibition, has gained in Vermont and Maine, where elections were held in September. I think the greatest gain, by far, will be in Massachusetts and Connecticut.

The autumn, thus far, has been very pleasant and mild There have been no frosts to injure vegetable, that is, none reported in the papers Crops of all kind have been good except early planted potatoes. Apples are very abundant, and cheap.

The fishermen, have not had very good success

Your correspondent is to close his labors here, the first Sunday in November. After that, his P. O. address, will be, Middleboro, Mass. His wife had the grip in April, and her failing heath is the cause of his resigning. He has been in the ministry 53 years last Sept. 3, and was 79 years old the same day. Licensed to preach on his birthday.

I am glad that Elon College is prospering. Our brethren South seem to be doing their level best. They are awakened wonderfully on education, and THE CHRISTIAN SUN, reports some gracious revivals—victories for Christ and his cross.

There is no jealonsy in the North, in the Christian church, that I know or hear of. We have forgotten, that there was ever a Mason and Dixon Line.

We are one, thank God and intend to be, in all the future.

I think, we all, South and North, believe St. Paul's creed—viz.

There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of of all, who is above all, and through all, and in you all. Eph. 4:4-6.

H. M. EATON.

Walpole, N. H, Oct. 8, 1892.

§ §

Elon College Notes.

The principal topics of interest this week have been the Burlington Fair and the burglars. There seems to be unusual activity among the latter named specimens of humanity in different parts of the state, especially along the trial of the late circus They have committed several petty trespasses in Burlington, a thriving little town 5 miles from this place, but they have been considerate enough not to disturb our equanimity, and we trust they think us rather too well fortified to fall an easy prey to their depredations. We regret to announce that Dr. Long's eyes are no better and that he has given up his work entirely for a season. He is now under the care of a specialist and our heart's desire and prayer to God is that he may be speedily restored to health. New students continue to come in we would be glad indeed to see 150 enrolled in the register for this session Can the friends of the college and the cause of education put forth a little effort just now and prevail upon some neighbor, or friend, or relative, who is desirious of an education to come to Elon? Just a little work done now by all who feel an interest in us and our work here will do a great deal toward increasing our numbers.

The young ladies of the college are taking an active part in their Y. W. C. A., this session, and we are looking for great results from their work. We are also informed that the Psiphelian Society is on a boom, and is giving evidences of unusual development. It makes us glad to see the young ladies taking such active part in these two spheres of work, because there is nothing that has a greater influence toward true moral and mental development than religious and literary associations. Furthermore, they are helpful in preparing one for the realities of life. As a rule the women of our country take quite an active part in all the movements toward reform which may arise, and those who are best equipped for such work will be the most influential.

We were glad to have with us for a few hours the other morning our friend and brother Rev. W. G. Clements. Bro. Clements is always a welcome visitor, and brings sunshine with him whenever he comes. He gives us cheering news from the Alabama Conference and says the visit did him good. Wonder why that conference is not represented in our student body here.

The unusually fine weather, which we are now having, gives us fine opportunity for enjoying the afternoon strolls when the day's recitations are over, and for losing ourselves in strange reveries amid the tangled undergrowth of the forest and the golden tinted foliage. How beautiful is the vegetable creation when the harbingers of death come upon it! Just so is a wellspent life. Its end is filled with peace and love and quietude and beauty. Tis but a fore-shadowing of the life which is to come. H.

Oct. 15, 1892.

To the Ministers of the Southern Convention.

DEAR BRETHREN:—Please ask you congregation to send money due Elon College by their pastors or delegates to the conference. I expect to attend all the conferences to give receipts please comply with the above request and greatly oblige.

Yours fraternally,

W. T. HERNDON, Ag't.

The Christian Sun.

Thursday, October 20, 1892.

REV. W. G. CLEMENTS, - - - EDITOR
D. J. MOOD, - - - OFFICE MANAGER.

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Raleigh, N, C.

EDITORIAL NOTES.

Prof. J. O. Atkinson's letters are read with much interest.

Don't neglect any longer to renew your subscription the Sun.

The Editor of the Sun expects to attend both the Eastern Virginia and Deep River Conferences.

Delegates to E. Va. Conference. Will read closely the notices by Dr. Barrett and T. J. Lawrence in this issue.

Most of the pastors heard from in the N. C. & Va. Christian Conference are ready for Conference with funds raised.

Rev. P. T. Klapp conducted a protracted meeting at Morrisville last week with good results. He greatly endeared himself to the people.

The question, "What has become of Rev. M. L. Hurley?" is frequently asked us. Bro. Hurley a word to the Sun occasionally would be very acceptable.

The Raleigh Centenial number of *The North Carolina Teacher*, published by Alfred Williams & Co. for Oct. is on our table and it is a thing of interest and beauty.

Reduced rates to Apex, N. C., has been secured for the N. C. & Va. Christian Conference. All delegates and ministers coming to the conference notice the article on this page headed "Read This."

Rev. W. T. Herndon desires that ministers shall notify their congregations that he wants those who can possibly do so, to send the money due Elon College to him, by the delegates to the various conferences.

Bro C. C. Williams of Elon College recently visited Apples Chapel, and in the absence of the pastor conducted a prayer meeting for the church. The Lord blessed the effort, and Bro. Williams received several presents from friends, for which he is thankful.

Tuesday, Raleigh's Centennial day, found the city in holiday regalia, nearly all the stores and dwelling houses being handsomely decorated. The demonstration was super . A most delighful feature of which was the parade. The city has reasons to be proud of the admirable manner in which her 100th birthday was celebrated.

God's Protective Care.

There is an idea prevalent in the land that God made all things, material and immaterial, placing them under laws of government unchangeable, and they work on in harmony without any special thought or care of God. God certainly made all things, and the laws that govern them; but we must remember that he is the divine engineer who never sleeps by day nor night His vigilant eye is on every piece of the machinery during all the moments sent forth from time's counting house And whenever He wants a change for any purpose, He knows exactly how and what motor to touch to give either the change or modification desired.

Something of God's greatness is seen in His creative power; but His love is seen in more beauty through His protective power. And He has not left us under a cloud or in the dark on this subject; for the promise of our divine master is that he will be with us alway, even unto the end of the world. We are told that the hairs of our head are numbered, and not a sparrow falls to the ground without the knowledge of our Father who is in heaven. Joseph the beloved son of Jacab, was protected in the pit, through the prison, and into the governor's chair. Daniel's flesh, under the protective influence of God's care, was too sweet for lion's teeth. A grand old prophet found food brought by a raven, bread at the hands of a poor woman, and victuals under the old juniper tree, God's keys, in a wenderful way, unlocked the prison doors for Peter, Paul, and Silas. God's protective care is seen either directly or indirectly from the hill top of almost every promise in the Bible.

A world of machinery moving on with no one to govern or manage it, would be equal to a world with no God at all. Why should there be any God, if He takes no notice or care of the machinery which He has set in motion? We are glad to believe that He knows and watches all the moments and pulsation of this great throbing world of activity.

Kind parents would die to protect their children; and God loves His children more than parents can love theirs. If we are the adopted children of God, and live in loving obedience to His commands, His protective care will be a wall of safety around us by day and by night wherever we go. If we are on the Lord's side, we need not fear the storm clouds that may gatherer around our pathway, and burst with fury over our heads; for our God who brought the elements into existence, can turn them in any direction He may wish. And when He bids them to touch not His child, they must obey.

Abbreviation.

Brevity is striving for the mastery in almost every thing and is crowding nearly every department in life. As the world moves on, men learn more and more to utilize every moment of time. The idea that time is money is taking strong hold in the great majority of minds, and calling for every kind of work to be done in the shortest time possible. Hence the axe of brevity is cutting from the main body of work every thing which is thought not to be absolutely necessary to the vitality of the objects under consideration.

Abbreviation, like many other questions, has its advantages and disadvantages. It cuts from conversation and composition useless adjectives and adverbs; it cultivates the habit of quick thought; it brings the business world in closer contact, and drives the lazy sluggard from the field of activity, or looses him in the wilderness of forgetfulness. But on the other side of the scales many disadvantages are pressing hard in the wrong direction. The rush for time is gnawing at the very vitals of physical manhood, and drawing at double rates upon the mental store house. A rush for time often abbreviates words, and then a running pronunciation calls them wrong and finally a corrupting channel finds its way into the language. But the saddest thought seen, as the out growth of this rush for time, manifests itself in our religious services. Sermons, prayers, songs and all must be cut down to correspond with the idea of the times. Hence, worship is growing more into a cold formality than a sweet spiritual reality. Let abbreviation have its legitimate work, but set such bounds as will hold it back from forbidden grounds.

Pastoral Work.

The highest pleasure and the largest profit come to the pastor in his from house to house visitations. There is no part of a pastor's work which brings so large and blessed returns. In this he is literally following in the footsteps of his Master who "went about doing good." No one can follow in those footprints without being blessed and without being used as a blessing to others. There is no honor so great as to be like the Savior. He that was Sovereign of all, and had the care of the universe upon him, found his delight among the destitute and afflicted.

Some may put a light estimate upon this itineracy of pastoral counsel and encouragement, but it is enough for the servant that he as his Master. Christ came personally to seek and to save that which was lost. He sought sinners not so much in sermons as in the weary walks that brought him to where they were. Men are saved not so much by a pulpit gospel as by a walking gospel and a working gospel. Such work cannot be done in vain. God will honor it in the winning of souls. He will reward it in refreshment, cheer and strength to the soul of him who does it. Brethren, go more with prayer, counsel, and encouragement among your people, and the Sun will report larger and more precious revivals.

H. Y. Rush.

Read This.

Ministers, delegates and visitors expecting to attend the N. C. & Va. Christian conference to meet at Wake Chapel, N. C., on Tuesday after the third Sunday in Nov. are earnestly requested to write J. E. Ballentine, Varina, N. C., stating whether they will go by private conveyance or on the cars. All, without any exception, who may come on the cars, will get off at Apex where they will be met with private conveyances to carry them out in the neighborhood.

Those coming on the R. & G. R. R. will go through Monday evening to Apex, those coming on the R. & D. will change cars at Cary, those coming from the West of Apex will be met at 11 am. Monday, and all others at 4:30 p. m. on Monday. Remember you will be met at Apex, and no where else.

Damascus, N. C.

The meeting at Damscus the 8 and 9 inst were full of interest. It was decided to dedicate the new house the second Sunday in Nov. Brethren M. J. W. McCauley and I. W. Pritchard were elected delegates to represent the church in the N. C. & Va. Christian Conference at Wake Chapel, N. C., and M. A. McCauley and Vance Daniel alternates, a good delegation. Saturday night was pleasantly spent with the family of sister Emily Neville. Miss Mattie has returned from Texas and is spending a few months at home.

Sunday night was spent with the family of Bro. Wesley Cole. All who know any thing about these

families, know that they are good homes for a tired preacher.

We had a pleasant call Monday morning at the office of Geo. T. Winston, LL. D. President of the University of N. C. It always makes one feel pleasant to be in the company of Mr. Winston. The University now has 290 students

Wake Chapel.

Last Friday evening, in the care of Bro. K. B. Johnson the line of buggy march was taken up for Wake Chapel. The night was pleasantly spent with the family of Bro. J. L Johnson.

Saturday, the business of the church was transacted in harmony. Saturday night was spent with Bro. W. W. Johnson. Here it was quite a pleasure to meet Bro. J. A. Mills and family.

Sunday morning we united in wedlock, Miss Rosa Johnson, daughter of W. W. and Rhoda Johnson, to Mr. W. J. Upchurch. They have our best wishes.

Sunday night was pleasantly spent with Bro. William Utley.

On Sunday, Rev. J. A. Jones preached the funeral sermon of Bro. John Ennis.

The church is getting ready for conference

NOTICE.

Deep River Conference.

Owing to a combination of circumstances the Deep River Conference will meet at Union Grove, Randolph Co., N. C., Nov. 10, 1892, instead of at Mt. Union, Moore Co., as heretofore published.

Those going by rail will get their ticket to Asheboro. We presume arrangements will be made to take delegates to the church.

Conferences Meet.

Eastern Va. Conference meets at Berea, Norfolk Co., Va., Nov., 1, 1892.

Deep River conference meets at Union Grove, Randolph Co., N. C., Nov. 10, 1892.

North Carolina & Virginia conference meets at Wake Chapel, Wake Co., N. C., Nov. 22, 1892.

Notice!

Delegates and visitors desiring to attend the Eastern Va. Conference which meets at Berea, Norfolk County, Va., on Nov. 1 (Tuesday) will please take Notice as follows:

1. Those coming by the Norfolk & Western R R. should come on the early morning train of Nov. 1, which reaches Norfolk at 7 o'clock, A. M. and go immediately to Clyde's Wharf only a short distance from the N. & W. depot ask for Capt. Bennett's boat for Great Bridge, on which take passage.

2. Those coming by the Atlantic & Danville R. R. should also come on the early morning train of Nov. 1 and on reaching Portsmouth go immediately to the Bay Line Wharf (at the Seaboard & Roanoke depot) where the boat will call at 8.50 A.M. for all coming by the A. & D.

3. Those coming by the Seaboard & Roanoke road must come on Monday, Oct. 31, in order to connect with the boat on Tuesday morning, as stated above The boat will take the delagates and visitors at 25 cts. each way from Norfolk to Great Bridge, which is in a few hundred yards of Berea church where the conference is to meet.

We want all to come in time to connect with the boat for Tuesday morning, Nov. 1, as the boat will not wait for the trains mentioned above any day except Tuesday. On all other days it leaves at 7 o'clock A. M. those coming later than Tuesday, Nov. 1, must be at Clyde's Wharf by 7 o'clock A. M. to take the boat. Let us have a large attendance of both delegates and visitors, and let all come to stay till the conference closes. A hearty welcome await the coming guests by a community which, if not rich in earthly possessions, is warm hearted and generous.

J. Pressley Barrett, Pastor.

Norfolk. Va., Oct 15, 1892.

Notice.

The annual session of the Eastern Virginia Christian Conference will convene with Berea Christian church, Norfolk County, Va, on Tuesday, November 1st 1892. A steamer will leave Bay Line warf Portsmouth, Va., Tuesday morning November 1st on arrival of Atlantic and Danville train (schedule time 8.35 A. M.) and will carry delegates and visitors direct to Great Bridge, a short distance from Berea church. Delegates, on the line of the Norfolk and Western R. R. come on train which reaches Norfolk, at 7 A. M. and make connection with said steamer. I have been assured the A. & D. R. R. will give reduced rates; the N. & W. R. R. will not.

T. J. Lawrence,
Sect'y, E. Va. C. C.

Suffolk Letter.

The conferences are nearing us and the time is short in which to complete the year's work. One important duty of the pastor is to see that all the conference assessments are paid in full. The practical work of the conference depends on this. Some pastors refuse to serve churches that will not pay reasonable assessments to conference. I would sooner serve a church that would not pay my own salary. If the pastor does his duty, both will be paid. I would love to attend my conference and find that every church had sent up its assessments in full.

Mrs. Wm. R. Brothers died Sept. 28th, and was buried on the 29th, from the residence a mile from Suffolk. She leaves a husband and two married daughters and two little girls and two sons. One of the little girls is now quite sick. Mrs. Brothers was carried away by typhoid fever within one week from the time she was taken. Cut off in the midst of her years and when the family seems to need her most. But our heavenly Father knows and does what is best. So we will kiss the rod that smites, knowing that "whom the Lord loveth he chasteneth."

Glad to see that "our editor" had such a pleasant visit to Alabama and that he found such progress and activity among the churches. It was my pleasure to visit them in 1889 and I hope to visit them again before many years. I am glad to hear good news from their ministers and the prospects for a good school. They have the capacity to develop into a conference of strength and great usefulness, and they seem to be on the road to that end.

What the Christian church needs as its highest qualification for growth is a simple and genuine spirituality that ignores fashion, and a practical sincerity that meets all obligations to man. "Owe no man anything, but to love one another is a very good motto to bind on our fingers. When all other debts are discharged, let that debt of love to others remain That man who has paid that debt is already dead. Some one has said, "That the soul had better leave off to subsist than to love; and, like the vine, it withers and dies if it has nothing to imbrace." A genuine Christian love for humanity is always acceptable to men. Love is a resistless power. It is of God. It is the remedy for all wrongs. It is the best substitute for all defects. It is universal in its dialect and scope. It is perfectly adopted to the least child or the highest angel; may operate in the breast of man or the bosom of God. It sweeps the tempest-tossed ocean in search of a wayward boy as the mother pleads in the night—watches for her darling son: or it goes with its stainless robes into the haunts of vice to forgive and caress the daughters of lust. When sight fails the heart goes on beyond the now and here into celestial realms to find the dear ones in the bosom of God. Love ventures everywhere. It will go into dens and right up to the throne to find its objects of affection. But whether you find it in man or angel it is the same spotless "character" or "quality" or "emotion" or "divine entity" that is to convert the world. True love would cleanse the brothel, abolish the saloon, destroy the card table, stop the dance, and set the world ablaze with the presence of God.

W. W. Staley.

Oct. 17th, 1892.

From Bro. Klapp.

Dear Bro Clements:—This morning while waiting for the train here at Merry Oaks. I will give you a bit of news. The 1st Sunday I was at Pleasant Grove, Va., the congregations were good and attentive. On Sunday after the sermon I received a promising young man into the church here this makes 36 this year. I then went to sister Vaughn's and took dinner with her, after which her son William took me on buggy to Christie, Va., a distance of 27 miles and here I preached and conducted the first service of a union protracted meeting. On Monday Rev. Brother J. E DeShazo of the M. E. church South, Boston Va., whom I learned to love very dearly, joined me, he is a sweet spirited Christian gentleman, and a good preacher. Bro. S. B. Klapp came in on Tuesday and joined in the work. The meeting was good, not withstanding the frost Sunday night, scared the farmers up very much, they would work in the day and come to the meeting at night. Among the converts there were two very old gentlemen, and the rest were young people, more than 20 in all. During this meeting there was not a word nor sentence in a prayer, exhortation nor sermon referring to denominational lines or doctrines, but we were there "with one accord, in one place in prayer and supplication," knowing nothing but Christ. And I tell you dear readers it was one of the sweetest meetings I think I was ever in.

And from here, I went to Ingram Va., to fill my appointment: the congregations were good, and here I received another member, viz., Mr. A. Pierce a brother of E. T. Pierce of News Ferry, Va. The prospect of our church here is growing. I have accepted a call to this work for another year, but have not up to the present accepted any work for the 3rd and 4th Sundays, and don't know that I shall, but feel inclined to spend the time, a portion of it, in the interest of Foreign missions. I have tendered my resignation both at Mt. Auburn and New Elam. I came to Morrisville last Monday evening to conduct a meeting for them, preaching day and night till Thursday evening. Here we had a meeting of interest, several converts. Brother Clements will give us the full result of this meeting. I hope I will be able to bring up all my collections to Conference in full.

P. T. Klapp.

THE CHILDREN'S CORNER.

My Dear Children:—

Happy greeting to you. Have only room for a few words to day. Last week's Corner was so well filled that to-day's Corner looks quite bare. Well, I hope next week there will be more letters and we will have more time to write what we have to say. Write often, children, and that will help so much.

Cordially yours,
Uncle Tangle.

Farmville, Va., Oct. 9, 1892.

Dear Uncle Tangle:—I find it much pleasure in writing you and our dear cousins. I am delighted to see our Corner filled with many bright letters from our dear cousins, but when the Corner is forgotten and no sweet letters appear to make us feel glad. I am sorry to think that the cousins of the Christian church are so much uninterested in the Band of Mission workers, and its work. I love the Christian church and the cause of Christian work every where, also the Band and its members. I am a member of Holy Neck Christian church. Dear cousins let us all write and have our Corner filled with sweet letters. If we want our work to be successful we will have to remember forgotten promises write oftener and be more prompt. I hope to see more of the cousins letters in the Sun each week I will write again soon hoping my letter will not find its way to the waste basket.

Your true niece,
M. Susie Rawls.

Providence, Va., Oct. 7, 1892

Dear Uncle Tangle:—I believe it has been a month or more since I last wrote. I will now write again I am going to school, but I hope I can write as often as I have been. I think the tree in last week's Sun is a palm tree. I will answer Aunt J.'s question it is "Uncle Tangle". 1. Uz, Job 1:1; 2. Nicodemus, John 19:39; 3. Cesar's, Matt. 22:21; 4 Lamech, Gen. 6:29; 5. Ehud, Judes 3:23; 1. Troas 2 Tim. 4:13; 2 Ahad 1 Kings 22:39; 3. Nebuchadnezzar, Daniel 4:34; 4. Gilboa, 1 Samuel 31:8; 5. Laban, Gen. 27:43; 6. Ehud, Judges 3:15. You asked us our opinion of Paul. I havn't had much time to study about him, but from what I have read he turned to be a very good man and was ready to suffer anything for Christ sake. Enclosed find one dime for the Band. I will close with much love to you, Aunt Myrtle and the cousins.

Lovingly,
Allie Gibson

The Free Gift.

What encouragement there is to come for pardon to a throne of grace! What-ever thy state may be, thou needest not hold off. Though thy sins be as scarlet, if thou come to Christ, they shall be made "white as wool." The greatest of sinners are invited. Can any sin be so great as to overtop the value of Christ's blood? Oh, there is not so much vileness and wretchedness in the sinful heart of man as there is grace and goodness and virtue in Christ. There is no disease so bad that He cannot cure. Let me be as bad as I can be, there is no reason out of the Word of God why I should not come to Christ for salvation. He puts none back. His proclamation is: "Ho, every one that thirsteth, come ye to the water, and he that hath no money; come ye, buy, and eat; yea, come buy wine and milk without money and without price." "Whosoever will, let him come." What wouldst thou have more? The invitation cannot be plainer. If then thou art not saved, it is plain thou hast no wish for salvation; for if thou hast a will, thou hast a warrant. Say not, "I would come if I had so much humiliation and so much faith," for that were to make a bargain with Christ. If God were to say, "You must love me and I will pardon you," that were an exchange, not a free gift. Away with such a thought! "Whosoever will, let him come."—*Archbishop Usher.*

Just a Few Thoughts.

The New England district in New South Wales, bordering the coast between Sydney and Melbourne, Australia, is decidedly progressive. It is a fertile tract at present devoted mainly to fruit-growing. There is room for a population of a million, and efforts are being made to erect co-operative dairies, bacon factories, meat-freezing, cold storage and fruit-preserving works on a large scale

The daughter's purity is safe whose Christian mother shares every secret of her heart; that son's character is hedged about who has for his most confidential friend a Christian father. They are in danger who wear a mask in the presence of kind parents and uncover the heart and inner life only to those who have no right to such confidences. — *United Presbyterian.*

We clip: "It needs much discipline and watchfulness; it excludes all self-will and selfishness. And if the end of the Son's working is the glory of the Father, that same end, and not our own ease or comfort must be the end and object of all prayer which is offered in his name. When we so pray we get an answer. And the reason why such multitude of prayers never travel higher than the roof, and bring no blessings to him who prays is because they are not prayers in Christ's name."

Our readers will observe that the Hon. Thomas L. James, tho a very patriotic Welsh-American dose not claim himself to be convinced by the evidence which he brings forward. on the authority of Welsh scholars, that America was first discovered by a Welshman. Much less we would confess ourselves convinced. Certainly the evidence, so far as it is philological is of a flimsy sort, and any one who puts any trust in the Phenician inscription on a brass tablet in Brazil will be very much in error. That inscription has no more claim of genuineness than that of the leg of Cardiff giant.

Spoken words have their chief value in the speaker back of them. The words "I love you" will cause a thrill or a chill, according to the personality of the one who utters them. It is equally true of such words as "I love the Lord Jesus," or "Trust in the Lord." The spirit of the speaker shows itself in the tone and the look which give the words their force. As has been said of the different early manuscript copies of the New Testament, so can it be said of words spoken in behalf of the truth of truths, they are "to be weighed, not counted." No preparation of a sermon or of a lesson is complete until the preacher or teacher is prepared in his heart to feel the truth as vital to his very life. *How* he says it, is as important in its way as *what* he says

Neglect of self-examination is common. The Psalmist confesses his guilt in this respect when he says: ,,I thought on my ways and turned my feet unto thy testimonies." Evidently he had been careless as to his course in life. Dr. Alexander Whyte tells us that it is said by Hebrew scholars that when they get to the root of these words, "I thought on my ways," they find a weaver there working at his loom, looking to his garment that he may be ashamed whatever side may be exposed, careful that on both sides his workmanship is faultless. So he says the thought is that the Psalmist turned his life "upside down, round abont, looked at it from all points of view as a weaver with his web, so as to have no seamy side, but that it might be equally perfect in its workmanship in all its parts." If the disposition were general to give our lives this careful inspection and then a determined will to conform ourselves to the divine testimonies, what a wonderful improvement would be manifest in Christian conduct!—*Christian Inquirer.*

The missionary enterprises of the churches are largely carried on by the women and children of the land I am persuaded that there are thousands of consecrated business men who would gladly contribute to the support of a missionary if at the beginning of the year his salary was made up in the same business-like way as the pastor's. It would be a joy to him, as he toiled over his desk, to know that part of his profits was at work among the benighted sons of heathendom. His gifts thus bestowed would afford him more pleasure and do him more good than all the tickets he might purchase in a lifetime. Why can't a church have two preachers—one at home and one in foreign lands or in destitute sections of our own country? Why secure the salary of the one at home by the use of the most business like means at the command of its wisest members, and leave the support of the other to the children of the church and the merest haphazard chance? Those brethren who think this a very pretty but impractical theory, would be surprised to see how easily their contributions could be doubled by raising the missionary's salary on the some plan that they provide for the pastor's.—*Rev. L. O. Dawson, in Western Recorder.*

Restraining laws aimed at the liquor traffic, says Dr Watson, are a confession of its abominable nature, and, better yet, a prophecy of the early good time coming, when it will have no support in law, and will be granted no toleration by the people. Republican restraint of the saloon in the North, and Democratic restraint of the saloon in the South, are a double proof of the general determination to finally outlaw the saloon. So far as restraining law is concerned, the South is in advance of the North, though as yet she has no prohibition states. It looks as though Mississippi, however, was getting ready to enter the honorable list with Maine, Iowa, Kansas, and the Dakotas. By her late law, enacted at the last legislative sission, no screen before the saloon is allowed, while all liquor must be sold in the front room. For adulterating liquor, a universal custom with saloonists, imprisonment from one to five years is the penalty. A single game of chance played in the saloon is followed by a fine of $500 and six months in prison, while defect in form does not nullify and indictment. No minor—no person under twenty-one years of age, is allowed to enter a saloon. The license fee for the city is $1,200, for smaller towns $900, and for the country $600. The saloonist has little chance in Mississippi to-day, and in an early to-morrow he will have no chance.

Description of Christ.

The following beautiful description of our Saviour is said to have been found in a manuscript written by Lucius Lentulus, President of Judea, to the Roman Senate, and is well worthy of preservation by those who are His followers at the present time:

"There is at present a man in Judea of a singular character, whose name is Jesus Christ. The B r-barians esteem Him as a prophet, but His followers adore Him as the immediate offspring of the immortal God. He is endowed with such unparalleled virtue as to call back the dead from the grave, and heal every kind of disease with a word or touch. His person is tall and elegantly shaped, His aspect mild and reserved. The hair flows in those beautiful shades which no united colors can match, falling into graceful curls below His ears, agreeably touching on His shoulders and parting on the crown of His head like the head dress of the Nazarenes. His forehead is smooth and large; His cheeks, without spot, are of a lovely red; His mouth and nose are finished with exquisite symmetry; His beard is thick and suitable to the color of His hair, reaching a little below His chin and parting in the middle like a fork; His eyes are large, bright and serene; He rebukes with mildness, and invites with the most persuasive language.

"His whole address, whether in words or deeds, being elegant, grave, and strictly characteristic of an exalted being. No man has ever seen Him laugh, but the whole world beheld Him weep; and so persuasive are His tears that one cannot refrain from joining in sympathy with Him. He is modest, temperate and wise; and whatever the phenomenon may turn out in the end, He seems a being of excellent beauty and Divine perfection—in every respect surpassing the children of men."—*Exchange.*

Principle and Feeling.

"Religion is a matter of principle." Yes so it is; but principle ought to be set on fire with love. There may be extravagances connected with revivals of religion. Wesley was a calm, self-possessed kind of man, and yet under his quiet preaching, it is said, strong men would sometimes fall to the floor as though they were shot. He tried to check all undue demonstrations, but did he stop preaching the vital doctrines of Methodism because the movement had a few drawbacks? If he had done so, God would have raised some one else to preach His Gospel of a new era. God was not willing to stay this tidal wave of salvation because it may have had a little foam upon its crest. Even a fanatic with a heart full of love is a thousand miles nearer heaven than a cold hearted formalist.

The Gospel is not merely a cold, abstract creed, nor a code of iron laws. nor a system of forms and ceremonies. What does God care for the frippery of forms and the child's play of empty ceremonies? But it is the power of God unto salvation, enabling believers to say, "The love of God is shed abroad in our hearts;" and this indwelling love lights up the whole life, making it saintly and lovely and beautiful.—*Rev. T. M. Griffith.*

No Protective Tariff Against Imported Criminals.

The prophetic words of Van Buren, "Foreigners will render our elections a curse instead of a blessing," have been fully realized. and we have arrived at the point where we should declare with General Harrison, "Americans can do their own voting." Nearly fifty years ago Daniel Webster said, "There is an imperative necessity of reforming the naturalization laws of the United States. I will go as the farthest in this American cause." If this was true when comparatively few foreigners were in the country, what would this great statesman say now, when thousands of the paupers and criminals of Europe are daily landing on our shores, and, before they have even taken a bath, have been kindly furnished with the glorious right of suffrage?—*Harper's Weekly.*

The Sin of Murmuring.

Murmuring is a species of blasphemy. You are in the Lord's guest chamber. You sit at His table. If you complain of the fare, you insult Him on whose bounty you live. If you doubt whether you will be taken care of, you impugn the truthfulness and love of Him who declares that He is more willing to give good things to them that ask Him than parents are to give bread to their chilldren. Mark Guy Pearse says: "God does not pitch men in the world haphazard: don't cry out so much against your circumstances; it is half blasphemy; what you have to do is to find Christ He will be a match for your circumstances." If we had eyes and hearts of faith, we would see that whatever He gives is best for us—*Cumberland Presbyterian.*

Christian Cheer.

Christian service is not always preaching and monkish prayers. We were on shipboard a few years ago with Earl and Lady Aberdeen. After a flurry of fear over what might have been a sad accident, when the decks were crowded with passengers from the saloon and steerage, the Lord and Lady and one companion started, "My faith looks up to thee, thou Lamb of Calvary," and the whole shipload joined in the song. That was a Christian service. Says Christ to His people at home and abroad, "Ye are my witnesses." If our witness of Him be true, summer tours will not be fretful junketings, barren of good works, but as birds and bees in travel carry seed and pollen from flower to flower and from tree to valley, so the Christian tourist will carry Christian cheer from place to place where he journeys.—*Chicago Interior.*

Finding Your Mission.

To find your mission you have but to be faithful wherever God puts you for the present. The humbler things He gives in earlier years are for your training that you may be ready at length for which you were born. Do these smaller, humbler things well, and they will prove steps in the stairs up to the loftier height where your "mission" waits. To spurn these plainer duties and tasks and neglect them is to miss your mission itself in the end, for there is no way to it but by these ladder-rounds of common place things which you disdain. You must build your own ladder day by day in the common fidelities.—*Rev. J. R. Miller.*

Gleanings.

He that cannot forgive others breaks the bridge over which he must pass himself; for every man has need to be forgiven. —*Lord Herbert of Cherbury.*

It is because I believe that the ends of Justice and an ideal society of the good are the ends of the universe I believe in immortality.—*W. M. Salter.*

Though the persons who approached our Lord manifested a variety of different virtues, yet faith is the only grace that he is wont to commend.—*Bengel.*

Some of the most useful men we ever knew were men of very limited scholarship; but we never knew a very useful man who was not a lover of the Scriptures.

We have but to name God before sorrow, and it changes color; name him before burdens, and they grow less; name him before the vanity of life, and it disappears. The whole sphere and scene of life is changed, lifted into a realm of power and wisdom and gladness—*Munger.*

It is predicted that "dancing will soon be banished from the best society of England." There are sensible people who dance, dancing is a violent exercise not beneficial to either mind or body. We will now go as far as the old heathen classic did who said, "none but fools dance," for we are not heathen. Dancing has had its day. Let Christians shun it.—*Baptist Record.*

We cannot know the future. Why then should we fear it, when it may be brighter than we think? We cannot change the future. Why then should we worry over it, instead of preparing to meet it. The future is open to the mind of the best friend we have in the universe, and it is wholly in his control? Why then should we hesitate to leave its events to his loving disposal?

The beloved Daniel chose rather to lie in the den of lions than shamefully desert the cause of the Lamb. Shall not we, for his sake, bear the wrath of man, who for our sakes bore the wrath of God? Though obedience be better than sacrifice, yet sometimes for a man to sacrifice himself is the best obedience. He that loses a base life for Christ, shall hereafter find a better life in Christ.—*Rev. Thomas Secker.*

We mustn't be in a hurry to fix and choose our own lot we must wait to be guided. We are led on, like the little children, by a way that we know not It is a vain thought to flee from the work that God appoints us, for the sake of finding a greater blessing to our own souls; as if we could choose for ourselves where we shall find the divine presence, instead of seeknig where alone it is to be found, in loving obedience.—George Eliot

The gift of conversation is born in some people; with others it is carefully, perhaps laboriously, acquired. In either case it is a great charm, outlasting both beauty and grace. A very charming and notably eloquent woman said once that silence was natural to her, but she overcame reserve and shyness by force of will. Study and read the right sort of things and store your mind well. Then you will have resources to draw upon. Read the papers every day, so you will know something of foreign news. Then every time you have a chance, talk. At first you will be unable to remember one of the things you have read at the moment when it would come in so beautifully. Never mind; practice will conquer that kind of awkwardness, and the time will come when your memory will be your obedient servant and bring the right things to you at the right time.—*N. Y. Recorder.*

The Unctuous and Artful Ananias.

It may be that the spirit of Ananias is materialized in the person of the church Treasurer. He prides himself upon his masterly control of the finances. He will not waste the Lord's money, not he, even though his economy if fully known would make his church feel like a thief. He is masterful in his meanness, for he does it all so unctuously. The minister who supplies the vacant pulpit, which cannot be permanetly filled for less than fifty dollars a Sunday, is handed one-third that sum and expected to thank Ananias profusely in the bargain. There is a meaner method of financiering than this, and it is pursued by many church Treasurers, some of whom could be named. It is the Treasurer's business to pay the ministerial supplies during the miniter's absense. The trustees have agreed upon, say twenty dollars per Sunday. Dr. X——stops on his way to the North Pole and preaches two excellent sermons. The convention twenty is given with profuse apologies Next Sunday Rev. Mr. Z——, a young fellow presumably from the Podunk Parish, or from Princeton, McCormick or other Theological Seminary, preaches, and only one-half the price is handed over to the young man, not because he did not preach as well as Dr. X——, but because the shrewd Treasurer knows that he will not dare to say anything for fear he may seem to betray his Lord for a paltry greenback.—*Chicago Interior*

Slang in the Pulpit.

Much of what goes under the name of slang is smart. Most of it is generated in the sharp attrition of mind, made acute either by the necessities of poverty or the exigencies of gambling, and reeks with the gutter, the saloon, the racetrack. All of it has the *abandon* of utter worldliness.

It sticks like a bur. We can scarcely walk a block without getting full of it. But it detracts from grace and purity. Manners and speech suffer corruption.

It is ruled out of good society, outlawed by education, and a price is set on its head by godly living.

Disgusting wherever used, it is utterly revolting in the mouth of a minister of the Gospel. We are to seek that grace of our lips which shall make the King our friend.

To play the clown in the holy desk, and shame the denizens of Smoky Row in the language we use, is to profane the sacred place and holy day. Next to this is lending countenance to any guilty of such offenses.

Let us avoid it in ourselves as we would sin, and shun it in others as we would the plague. Let the words of our mouths and the meditation of our hearts be acceptable in the sight of God.—*Western Christian Advocate.*

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It appearing to the satisfaction of the Court that the defendant is indebted to the Plaintiff and that the defendant Isham Smith has fled the State for the purpose of defrauding his creditors so these process cannot be served on him, a writ of attachment has been issued against the property of the said Isham Smith and it has been ordered that advertisement be made in the CHRISTIAN SUN for six weeks notifying said Isham Smith to be and appear at my office in Raleigh on the 12th day of Nov. 1892 and show cause if any he have why his said property should not be applied to the payment of said debt.

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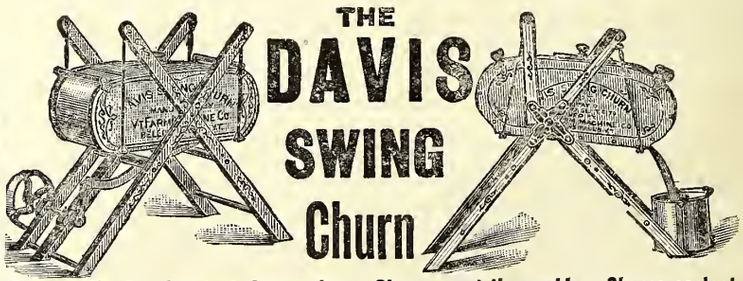

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The fact is, this book has come into the world, and it has *come to stay*. It is in the world, and I do not know how you are to get it out. One hundred years ago you might have found that book in twenty or thirty translations; but now you can find it or portions of it in between two and tree hundred different versions, most of which have been made in this last progressive, intellectual, nineteenth century. All over the globe it goes; touch any shore and you will find that book there before you.

And it is a curious fact that most of our skeptical friends contrive to keep very close to where its shadow falls. It does not take a great while to get out of sight of the Bible. You can go, in a very few days where there are no churches, Sunday-schools, Young Men's Christian Associations, preachers, deacons, or anything else of the kind—you can "go West." There is little difficulty in getting beyond the reach of the Bible. Your scalp might not be very safe, but you can easily get away from the reach of the Bible. But the infidel, while finding fault with the Bible, takes good care to stay where the Bible is. Why is this?

There was once a vessel wrecked on one of the South Sea Islands. There was on board a sailor who had been there before, and who knew that the people were cannibals. And when the ship was wrecked, and they were cast away on this shore, they knew there was no hope for them, for they saw no way to escape. The sailor, however, climbed up on a hill-top to reconnoitre a little. Presently his shipmates saw him swinging his arms in great excitement, and inquired what was the matter. He had seen just over the hill the *steeple of a meeting house!*

That was what took all the fear of trouble out of his soul. He knew that church spire made his neck safe on that cannibal island. Now infidels know that fact just as well as he did, and they keep under the shadow of the Book.—*From H. L. Hastings' Lecture on The Inspiration of The Bible.*

A Laughable Incident.

A writer in the *New York World*, tells the following. He says:

It happened in the spring of 1883. The four of us had gone to Europe together—Dr. McVickar, of Philadelphia, Phillips Brooks, and Mr. Robinson, the builder of Boston's Trinity church. Robinson stands six feet two inches in his stockings, Dr. McVickar measures six feet four inches, and Brooks exceeds six feet in height. Robinson is sensitive about his length, and suggested that in order to avoid comment the three tall men avoid being seen together. Arriving in England, they went direct to Leeds, where they learned that a lecturer would address the working classes on "America and Americans." Anxious to hear what Englishmen thought of the great Republic, they went to the hall. They entered separately, and took seats apart. The lecturer, after some uninteresting remarks, said that Americans were, as a rule, short, and seldom if ever rose to the height of five feet ten inches. He did not know to what cause he could attribute this fact, but he *wished he could present examples* to the audience.

Phillips Brooks rose to his feet and said: "I am an American, and, as you see, about six feet in height, and sincerely hope that if there be any other representative of my country present he will rise."

After a moment's interval, Mr. Robinson rose and said: "I am from America, in which country my height—six feet two—is the subject of no remark. If there be any other American here, I hope that he will rise."

The house was in a jolly humor. Waiting until the excitement could abate in some degree, and the lecturer regained control of his shattered nerves, Dr. McVickar slowly drew his majestic form to its full height, and exclaimed: "I am an ——." But he got no further. The audience roared, and the lecturer said no more on that subject.

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A Fine Example.

Bishop J. M. Thoburn of the Methodist Episcopal church relates the following story, in a recent number of the *Northern Christian Advocate*: "A few weeks ago I was walking up the street of a Colorado town, when a young man accosted me and informed me that he wished to hand me $50 in aid of our work in India. He proceeded to explain that he would send me $50 more, a little later in the year, the whole having been collected by himself and a few young friends, who had banded together to give or collect that amount annually. He was careful to explain that the band of collectors had waited until after the annual collection in the church, before beginning their little task, and that they had been careful not to glean even a penny which would otherwise have gone into the regular collection. The little enterprise had done the workers much good and they were confident of their ability to continue their collection from year to year." This is a very fine example of what may be done by young Christians everywhere.

One of the most important things which demands the wakeful consideration of the churches to day is that of encouraging the boys and girls in the Sunday school to make a practice of contributing their dimes, their nickles and even their pennies to benevolent objects. There is but little hope of changing the dispositions and habits of those old members of the churches who are grown fast to penuriousness and selfishness. Grace has a hard time with such ones. The hope of the church is in the rising generation. We need to begin very early to train them to the habit of giving according to their means and opportunities of securing means, to the support of the cause, both at home and abroad. Great emphasis should be laid on the high importance of consecrating the little sums to God's cause The great thing is to get the habit formed; for habit is almost everything. Let the idea be deeply burned into the hearts of our youth that next to personal salvation, there is scarcely anything more important than the cultivation of a benevolent spirit and practice. Growth in this direction means increased blessings in all directions.—*C. H. Wetherbe, N. C Baptist.*

Responsibility is personal. Before God face to face, each soul must stand to give account —*F. W. Robertson.*

Words once spoken can never die, they will turn up in the day of judgment, like things of life, and will either acquit or condemn.—*Everett.*

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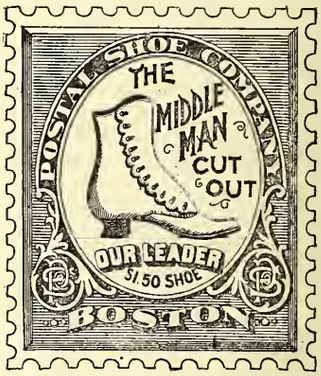

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Burkeville	5 03	5 00
Keysville	5 42	5 39
Ar Danville	8 00	8 06
Greensboro	10 05	10 05
Lv Goldsboro	3 50 p m	
Ar Raleigh	5 45	
Lv Raleigh	*6 00 p m	*7 00 a m
Durham	7 07	7 58
Ar Greensboro	9 40	10 00
Lv Winston Salem	†8 0 p m	*8 4 a m
Lv Greensboro	*10 15 p m	*10 15 a m
Ar Salisbury	12 12 a m	12 00 n'n
Ar Statesville	*2 35 a m	*1 09 p m
Asheville	7 50	5 58
Hot Springs	10 30	7 57
Lv Salisbury	*2 22 a m	*12 08 p m
Ar Charlotte	2 00	1 30
Spartanburg	5 00	4 18
Greenville	6 10	5 24
Atlanta	11 25 p m	10 30
Lv Charlotte	*2 10 a m	*1 50 p m
Ar Columbia	7 45	6 60
Augusta	12 00 N'N	9 25

NORTHBOUND	DAILY. No 10	No 12.
Lv Augusta	*6 00 p m	*8 15 m
Columbia	11 30	11 15 pm
Ar Charlotte	6 00 am	4 30 p m
Lv Atlanta	*8 50 p m	*8 05 a m
Ar Charlotte	6 30 a m	6 10
Lv Charlotte	6 4 a m	6 30 p m
Ar Salisbury	8 14	8 00
Lv Hot Springs	*7 25 p m	*12 9
Asheville	9 00 a m	2 30
Statesville	2 50 p m	7 01
Ar Salisbury	4 00	7 51
Lv Salisbury	*8 25a m	*8 15 p m
Ar Greensboro	10 00	9 50
Ar Winston Salem	*11 30 a m	†12 30 a m
Lv. Greensboro	*10 20 a m	*11 05 a m
Ar Durham	12 11 p m	1 02
Raleigh	1 10	2 00
Lv Raleigh	*1 28 p m	
Ar Goldsboro	3 05	
Lv Greensboro	*10 20 a m	*10 20 p m
Ar Danville	12 01 p m	12 40 a m
Keysville	2 46	3 30
Burkeville	3 28	4 15
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On trains 9 and 10, Pullman Buffet Sleeper between Atlanta and New York; between Danville and Augusta.

On 11 and 12, Pullman Buffet Sleepers between Richmond and Danville, and Pullman and Buffet Sleepers between New York, Washington and Hot Springs via Danville, Salisbury, and Asheville, and Pullman Sleepers between Washington and Atlanta; and between Greensborn and Portsmouth, Va. ville.

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W. H GREEN, Gen'l Mgr.
SOL HAAS, Traffic Manager,
W. A. TURK, G P. A. WASHINGTON, D C.
S. H. HARDWICH, A. G. P. A ATLANTA, GA.

RALEIGH & GASTON RAIL-ROAD

IN EFFECT SUNDAY, DEC. 189C.

TRAINS MOVING NORTH.

No. 34. Pass. Daily.		No 38. Pass. and Mail. Daily Ex. Sunday.
Leave Raleigh,	5 00 p. m.	11 25 a. m
Mill Brook,	5 15	11 41
Wake,	5 39	12 05
Franklinton,	6 01	12 26
Kittrell,	6 19	12 44
Henderson,	6 36	1 00
Warren Pl'ns	7 14	1 39
Macon,	7 22	1 46
Arrive Weldon,	8 30	2 45 p. m.

TRAINS MOVING SOUTH.

	No 41	No 45.
Leave Weldon,	12 15 p. m.	6 00 a. m.
Macon,	1 13	7 06
Warren Pl'ns,	1 20	7 15
Henderson,	2 22	7 53
Kittrell,	2 39	8 11
Franklinton,	2 56	8 29
Wake,	3 17	8 50
Mill Brook,	3 40	9 15
Arrive Raleigh,	3 55	9 30

Louisburg Road.

Leaves Louisburg at 7.35 a. m., 2.00 p. m. Arrive at Franklinton at 8 10 a. m, 2.52 p. m. Leave Franklinton at 12 30 p. m., 6 05 p. m Arrive at Lousburg at 1.05 p. m., 6.40 p. m. JOHN C WINDER, Gen'l Manager WM. SMITH, Superintendent.

RALEIGH & AUGUSTA AIR LINE R. R.,

IN EFFECT 9:00 A. M. DEC. 7, 1890.

GOING SOUTH.

	No. 41 Pass. & Mail.	No. 45. Freight & Pass.
Leave Raleigh	4 00 p m.	8 35 a.
Cary,	4 19	9 20
Merry Oaks,	4 54	11 28
Moncure,	5 05	12 10
Sanford,	5 28	2 10
Cameron,	5 54	20
S'th'n Pines,	6 21	3 35
Arrive Hamlet,	7 20	8 10 p. m.
Leave "	7 40	
" Ghio	7 40	
Arrive Gibson,	8 15	

GOING NORTH.

	No. 38. Pass. & Mail.	No. 40. Freight & Pass.
Leave Gibson,	7 00 a. m.	
" Ghio,	7 18	
Arrive Hamlet,	7 38	
Leave "	8 00	
S'th'n Pines,	8 58	7 40 a. m.
Cameron.	9 26	9 31
Sanford,	9 52	10 55
Moncure.	10 16	12 10 p. m.
Merry Oaks	10 26	12 50
Cary,	11 01	2 45
Arrive Raleigh,	11 20 a. m	3 20

Pittsborro Road.

Leave Pittsboro at 9 10 a. m, 4 00 p. m, arrive at Moncure at 9.55 a. m. 4.45 p. m.

Leave Moncure at 10 25 a. m, 5.10 p m., arrive at Pittsboro at 11.10 a. m. 5.55 p. m.

Carthage Railroad.

Leave Carthage at 8 00 a. m., 3 45 p. m arrive at Cameron at 8.35a. m.. 4 20 p. m

Leave Cameron at 9 35 a. m., 6 00 p m arrive at Carthage at 10.10 a. m., [illegible] p.m

Married.

By Rev. W. G. Clements on 16 inst., at W. W. Johnsons, the father of the bride, Miss Rosa Johnson to Mr. W. G. Upchurch.

Died.

Mrs. R S. Canada, Sept. 22, 1892, aged 20 years, 4 months and 16 days She leaves to mourn their loss a kind father, a loving husband, and several brothers and sisters. She was a faithful member of the Christian church at Damascus, Orange county, N C. May the good Lord bless the dear relatives.

W. G. Clements.

Meeting North Carolina and Virginia Christian Conference Round Trip Rates to Apex, N. C.

To General Passenger Agents:—You are authorized to apply tariff 4, Circular 3085, in the sale of Round Trip Tickets to Apex, N. C., from Clarksville, Va., Hows Ferry, Va., Winston-Salem, N. C., Walnut Cove, N. C., High Point, N. C., Keyser, N. C., Jonesboro, N. C, and all intermediate stations; Account of above occasion. Tickets to be sold November 21st, 22nd and 23rd; Final limit November 28th; Continuous passage in each direction. The following rates will govern from competitive and Junction points, namely: Cary, N. C. 40; Clarksville, Va. 4.25; Durham, N C. 1.40; Greensboro, N. C. 4.25; Henderson; 3.15; Raleigh, 80; Sanford, 1.65; Selma, 2.45; Weldon, 5.60; Winston-Salem; 5.60.

R. D. Carpenter.
Commissioner.

Money for Women.

I read with interest Mrs. Williams' account of what she did in the silk culture. There are not many avenues open to women for work, and it should be the duty of all to let what they have done be known for the benefit of others, so I will tell what I did in the plating business. I saw in an old newspaper that Mrs. Wells had made money plating gold, silver and nickel. I did as she suggested and sent to H. F. Delno & Co. Columbus, Ohio, and obtained one of their $5 Lighting Platers. It came in perfect order, and I sold two the same afternoon to neighbors of mine for $10 apiece, making $10 by the transaction, and have got nearly $25 worth of plaiting to do. Why should any woman complain that her lot is a hard one, when such chances are open to her sex? Any one can obtain circulars from the above firm, and do as well as I have done.

Carrie Jones.

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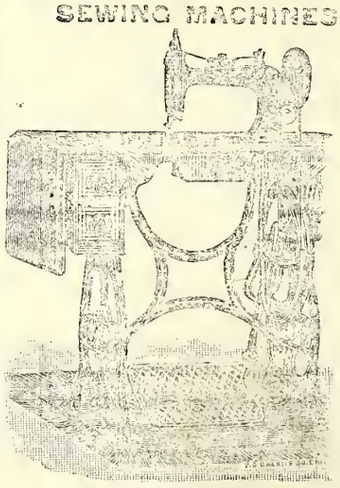

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